

An earnest
EXHORTATION
 For the publike reading of
**COMMON-
 PRAYER.**

O R,

The excellencie of *Divine Service*
 proved by Scripture.

In which is contained, strong and undenyable
 arguments, out of the Old and New Te-
 staments, for the commendation
 of Common Prayer.

*Shewing that the Church Militant here upon earth,
 doth by it most imitate the Church
 triumphant in Heaven.*

Written by a well wilher to King and
 Kingdom. T. H.

Quarl's, *Divine Fan.* lib. 2. Fan. 61.

The Booke of *Common-Prayer* excels the rest;
 For *Pray'rs* that are most *Common* are the best.

Printed and published according to Order.


London, Printed by R. L. for J. H. Anno Domini. 1647.

HARVARD COLLEGE LIBRARY
FROM THE LIBRARY
OF F. L. GAY
JUNE 1, 1916

2434
358



A N
EXHORTATION
For publike
PRAYER.

 Hen as I call to minde the times past when Common and publike Prayer was used on *Sunday*, *Wednesday*, and *Friday*, in this Land, how mercifull GOD was unto us, in hearing our Prayers, and blessing our Land with peace and plenty. Very comely it was to see, rich and poore, old and young, to joyne together in Gods true publike worship and service: and well for us it was when wee could imitate the Angels in heaven, for they performe publike worship and praise in heaven, as you may read, *Revel. 5. 11. And I beheld, and I heard the voyce of many Angels round about the Throne, and the Beasts and Elders, and the number of them was*

ten thousand times ten thousand: And after this I beheld, and loe a great multitude which no man could number, of all Nations and Kinred, and people and Tongues stood before the Throne, and before the Lambe; clothed with white robes, and palmes in their hands, and cryed with a loud voyce, saying, Salvation unto our God which sitteth upon the Throne, and unto the Lambe, and all the Angels stood round about the Throne, and about the Elders, and the foure Beasts, and fell before the Throne on their faces, and worshiped God, saying. Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be given unto God, for ever, and ever, Amen, Revel. 9. 10, 11, 12.

But in hell is quite contrary, malice and cursing is there: Then let the Church Militant pray and give thanks in the great congregation, Let us kneel before the Lord our Maker, and come before his presence with praise. Let the people praise thee, o God, let all the people praise thee, call upon me in the day of trouble, and I will deliver thee. Gen. 4. ult. In the generation of Seth, men began to call upon the name of the Lord. My house is called the house of prayer, sayth our Saviour. Now Peter and John went up together into the Temple at the houre of prayer, Acts 3. 3. By which it appeares there was a set houle appointed for prayer.

And after the reading of the Law and the Prophets, the Ruler of the Synagogue sent unto them saying, ye men and brethren, If you have a word of exhortation for the people, say on, Act. 13. 15.

And

(3)

And again sayth *Paul*, exhort therefore that first of all Supplication and Prayer, Intercession and giving of thanks be made for all men, for Kings and for all that are in authority, that we may live a godly and quiet life in all godlinesse and honesty, for this is good and acceptable in the sight of God our Saviour, *2 Tim. 1, 2, 3. verses.*

This Scripture will reach to publike Prayer, and be acceptable unto God when it is performed in the name of Jesus Christ our Saviour, for wee must needs judge that there is many of Gods dear children in a publike Congregation, as well as the Minister, whom the Lord delighteth in, and will be by his omni-presence in the midst of them, and accept of their prayer in mercie, and will increase their faith and knowledge by it, as well as by preaching: For the light of the Holy Ghost comes by Prayer, as our Saviour sayth, your heavenly Father will give the Holy Ghost to them that earnestly aske him.

But some precise man will say, there is wicked men there which turne away their eares and their heart from hearing the Law, and therefore their Prayer is abominable.

I answer, Our Saviour sayth, the Sheepe and goats are together, the tares and the wheat must grow together unto the time of harvest.

And I answer also, that the Lord doth heare the Prayers of ungodly men, and doth sometimes send earthly blessings, and sometimes remove earthly punishments.

The

The Lord saw the humiliations of *Ahab*, and therefore staid the judgement for a time. The Lord saw the repentance of the men, women, and children of *Nineveh*, and their earnest Prayers, and removed the judgement. The Lord heard the cry of *Ismael* and sent him water, and blest him with earthly blessings.

Then let us pray in our Churches, and confess our sins upon our knees, and hope for mercie in Christ Jesus, and then let us give thanks unto God Almighty, It is right and meet so to doe: *Like as the hart desireth after the water brooks, so longeth my soule after thee, o God, my soule is athirst for God yea even for the living God. When shall I come to appeare before the presence of God? my teares have been my meat day and night, while they daily say unto me, where is now thy God? Now when I thinke thereupon, I poure out my heart by my selfe: For I went with the multitude, and brought them forth into the house of God, in the voyce of praise and thanksgiving.*

Among such as keep holyday, Gentlemen and Brethren, I pray consider this Scripture, the two and fortieth Psalm, which you have read already. What lamentable moan King *David* makes all this Psalm over: because hee is forced by his enemies from the publike place of Gods worship before ever the Temple was built, this man was a man after Gods own heart, he was one of the thankfulllest men that ever lived upon the earth, and God Almighty did heare his private prayers, restored him

to be King, and hee and his son to build that famous Temple of *Jerusalem*, for Gods true publike worship and service, which lasted in that place first and last above a thousand yeers. And it is well known unto the learned, that publike and common Prayer hath beene used in all ages since Christ was upon the earth, but at the last was abused by the Papists by an humble and refined Idolatry, in mediating to the Virgin *Mary*, and to the Saints departed, which was against Gods commandments, though the Heathen Idolatry seemed more rude when they worshipped *Diana* and *Jupiter*. But in King *Edward* the Sixth's time publike prayer was reformed, and Christ Jesus was set up, the only Mediator betweene God and man, untill the hatred of the Papists took it away in Queen *Maries* days. Then after five years God Almighty raised Queen *Elizabeth* to set up Gods publike worship aright again, which brought great joy and honour unto this Land: but now (alas) our sins hath caused God Almighty to suffer it to be taken away: the Lord forgive the blind zeal of them that took it away. Can any understanding man deny these lines to be truth, grounded upon Gods word, both by the old and new Testaments. Therefore my desire is, that no man esteem this book as a Pamphlet, but the words of truth and soberness. And my desire is first to God Almighty, that some godly form of Prayer may be restored into our Churches again, that rich and poor, old and young may publikely and earnestly call upon God in the name of Christ

Christ Jesus; and not leave all to their Ministers, and be carelesse or sleep the while, as many do now adays, for every man must be saved by his own faith. And for my part, I have found my heavy spirit much enlarged by the voice of the multitude, and the fitter for private Prayer and Thanksgiving: therefore I humbly desire, and my petition is, if accidentally this book shall come into the hands of any Member of the Honourable Houses, that they will speak for so good a work, and your Petitioner shall thank God for it.



Imprimatur, J. D.

F I N I S.



